

302 Further, it is necessary to correct some errors that have crept into the literature
114 concerning Timbira hair dressing. Notwithstanding assertions by Kissenberth and
765 Snethlage,²⁰ who oddly agree on this, the Canella never cut their hair in mourning;
the exact contrary holds, as demonstrated in plate 7, b. Moreover, as proved by
dozens of my pictures, women and children dress the hair in exactly the same fashion
as the men; Snethlage thus errs in declaring that they merely comb their hair
away from the face or cut it above the forehead. Oil paintings by the Dutch artist
Eckhout which are in the National Museum of Copenhagen suggest that the Otshu-
kayana of Rio Grande do Norte also wore the hair furrow in the seventeenth cen-
[301] tury. (See pl. 21.) The occipital hair of the Timbira is never braided into a pigtail;
a little grass fanlike ornament (hivakúí) (pl. 20, b) merely serves to ligature the
bunch of occipital hair. A person with very long hair may gather it together, lay
the tip up on the back of the head, and secure it there with string. However, this
custom—like the use of the hivakúí—is peculiar to men about to engage in a par-
ticularly difficult undertaking—formerly, above all when going to battle; and as
soon as anyone is seen indulging in the practice he is immediately questioned by
everybody as to his plans.

302 No man's hair is cut by another. The task devolves primarily on his mother, his
462 sisters, female cousins and nieces; his wife may tend to the matter provided it is
177 not a ceremonial cut at the close of a period of mourning or seclusion. Because of
this rule men who have been away for a long time have the furrow completely
obliterated by the new growth of hair. On their begging trips, however, they usually
fall into the hands of some civilized barber who spoils their coiffure for the period
of several months.

302 No attention is paid to the clipped hair, which they either allow to lie about or
throw on the garbage, for the Eastern Timbira and the Apinayé do not share the
widespread Indian belief that fragments severed from the body can be used in sor-
cery. On the other hand, the Ramkô'kamekra believe that a person who has secured
[832] another's hair from the temples thereby is certain of being loved by him or her,
for which reason such hair is sometimes clipped clandestinely. The hair cut from
women's occiputs at certain festivals is united in a long bundle and hung on a
tree in front of the village, whence I was able to carry it off at will. Several times
I received the present of a neck-and-forehead ornament consisting of hair tufts
mounted brushlike in feather quills or small bamboo tubes.

[804] The Canella have double combs (koiké) composed of little rods (pl. 20, a), but
303 today they serve only ceremonial purposes; a norm based on the length of the rods
177 is used in the manufacturing. For practical purposes these combs have been super-
321 seded by those of European and Neobrazilian make, but several men, for example,
chief Ropka', are themselves able to produce such modern combs out of horn, and
these prove far more durable than the purchased articles, which very soon lose their
tines in the thick Indian hair.

302 The people pay a fair amount of attention to their hair. They wash it while bath-
303 ing by rubbing it between the palms of their hands, and oil it with the oleaginous
juice of chewed babassu seeds, which is spat into their hands and then rubbed on
the hair. The very greasy beetle larvae that live within the seeds are crushed between
the palms and then also used for oiling the hair. Head lice (ikó) occur, especially
among children, but have long ceased to be general. I am positive that a consider-
able number of adults lack them. Anyone becoming aware of lice has his wife or
562 some kinswoman look for them; this person puts them on the palm of her hands.

²⁰ Kissenberth, *Bei den Canella-Indianern*, 48. Snethlage, *Nordostbras. Ind.*, 148.